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WEEKLY REVIEW.

—The population of Bombay, according to the Census taken February 21st last, is 646,636. We cannot say that we are very confident of the correctness of this enumeration. It seems to us as much too low as that of 1864 was too high. It is well known that the Natives have a superstitious dread of answering questions about their families, and will understate the number for fear lest some member be taken away by death; and there are other difficulties in the way of obtaining a complete census. Twenty years ago there was a census that gave between 500,000 and 600,000. There has been a steady increase in the population for many years, as appears by the largely increased amount of house accommodation required, especially for the poorer classes.

—At a reception at the Vatican, March 17th, the Pope said:

"Existing society is the slave of sin. Religion could save it, but the Government refuses the help which religion offers. The angel of the Lord will strike when the day of judgment shall come. Like Jesus at Golgotha, we cherish love for our enemies, but we pray that God may humble them to convert them."

For nearly 24 years the Pope has been offering this prayer, and what is very remarkable is, that the humiliations have been for him, the triumphs for his enemies. It might be well for him to consider whether God has not been humbling him with a view to *his* conversion.

—A correspondent thinks some notice should be taken by us "of innovations in the Cathedral and Byculla Church." He gives us an instance:

"At the celebration of the Holy Communion in the Cathedral on Easter Monday, when the Rev. Mr. Ruttonjee was ordained, after the prayer of consecration, the 348th Hymn of 'Hymns Ancient and Modern' was sung; the first verse runs as follows:—

'Draw nigh and take the body of the Lord,
And drink the holy blood for you outpoured.
Saved by that body and that holy blood,
With souls refreshed, we render thanks to God.'

This was sung kneeling; two clergymen who were present stood up, but were directed to kneel, which they did."

Our correspondent thinks this has some meaning. It is just a part of the system which makes the consecrated elements "the centre of all worship." Some months ago we compared the Ritualizing process to the Bhore Ghaut incline, which is every where so gradual that one is hardly sensible of any departure from the horizontal, but when accomplished places the traveller on the plateau of the Deccan, and in quite a different region from that which he started from. Any single innovation is accepted because it is in itself so slight, and objectors are denounced as narrow-minded for taking offence at such inconsiderable deviations from the old paths. But when the system blossoms into maturity, then we have something more like Rome than like a Protestant church.

—We are somewhat surprised to see that the Municipality has voted Rs. 3,000 for a new Roman Catholic mortuary chapel at the Sewree cemetery.

—Dean Stanley, in a lecture recently delivered in Edinburgh, spoke of David Hume as an example of Christian goodness. In saying this, he tells us a good deal more about Dean Stanley than he does about David Hume. A man who cites this avowed sceptic and enemy of Christianity, as an example of Christian goodness, must have a very different conception of Christianity from that which is embodied in Christ's teaching. 'As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.' On the same occasion Dean Stanley cited Robert Burns as a Christian teacher.

—The Rev. Mr. Long has just left India, proceeding home *viâ* Russia, in which country he expects to spend some months. We take from the *Indian Mirror* the following letter addressed to him by the Indian Reform Association.

"We, the members of the Indian Reform Association, deeply impressed with the value of your disinterested and unremitting labours in India in the cause of humanity, justice, progress, and enlightenment, extending over a period of nearly thirty years, cannot allow you to leave these shores without recording our high sense of obligation to you. We would bear humble and grateful testimony to your untiring zeal and activity in promoting the intellectual, moral, and social elevation of the masses of the people of this country, and especially of the agricultural population. You have always been a sincere and tried friend of the poor, the weak, oppressed, and the helpless. Throughout your distinguished and useful career you have proved a man of the people, always seeking their welfare and advancement and doing every thing in your power to ameliorate their condition. From this self-imposed mission in behalf of suffering humanity, you have never shirked, though your trials have been great and difficulties in your way almost insuperable. Nor is, this all. You have always endeavoured to represent the wishes and wants of the people to our rulers, and it is to your exertions and influence that we owe the weekly reports on the vernacular newspapers in the country, which have proved of such great value both to the Government and the subject population. Nor can we fail to notice your warm advocacy of our vernacular literature, and your earnest efforts to enrich, purify, and improve it. Above all we have been greatly impressed with your modest and unassuming manners and habits, your unostentatious generosity, and the unaffected simplicity of your character, truly characteristic of missionary life; and we firmly believe these trials of your personal character have to a great extent effectively, though imperceptibly, influenced the people amongst whom you have laboured."

The missionaries of Bombay have been glad to spend an evening in conference with Mr. Long, and many Native gentlemen had also an opportunity of meeting and conversing with him.

We have received the Report (with Appendix) of the Kolapoor Mission. As regards Preaching, Tract and Bible circulation, and School work, the tone of the Report is encouraging; but under the head of the Native Church, the Report speaks strongly of the injurious influence of the new Mission planted by Bishop Douglas in Kolapoor. Some extracts relating to this we place in our Miscellaneous columns. We hardly know of any thing more contrary to the spirit of the Gospel than this war made by a rich Society upon a long-established Mission; for it is virtually this; the very first impression made by the planting of a new Mission in a place like Kolapoor, is upon the Native Christians. These are not so heavenly-minded that they are not affected by a higher tariff of pay; and the asseveration loudly made that the new Mission is Governmental (Surkarí) has its weight with some of them. We know that Bishop Douglas considers that he and his have a right to preach the Gospel, that Non-conformists have not; and this opinion, which he regards as a sufficient warrant for the planting of missions in long-occupied stations, involves an attitude of virtual antagonism. Again, we say that we know of no more pitiable spectacle than that presented in the planting of a "Christian" Mission in a station, the first successes of which will naturally be the abstraction of converts from the long-established Mission. We have not a word to say against the Missionaries employed in this enterprise; we presume that they have personally no desire to weaken the other Mission, and that they do nothing to induce the converts to come to them; it is enough that the Mission is there, professing the same Gospel, and holding out worldly advantages; the effect we have pointed out is sure to follow.

Other effects of a more cheering character may possibly spring out of this unscriptural system of carring on Missions. First, the Mission assailed may be spiritually benefited. The missionaries and converts may be led to see more clearly than before that their strength is in the Lord Jesus who has promised to be with his people unto the end, and to consecrate themselves more unreservedly to his service, and to walk by a simpler and more manifest faith. Secondly, Missionaries generally may be helped to see the desirableness of withdrawing from the support of Native agency. The conviction is taking a firm hold of many minds that the time is come when Native Christians should cease to be salaried by those of England and America. An approximation has been made to this needed reformation; the principle of self-sustentation is recognized and to some extent acted upon; but it will be a great day for any Mission when all the Native workers are self-sustained. We hardly hope to see this great change accomplished without a more manifest and unimpeachable spirit of self-denial among

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missionaries. It is hardly to be expected that while Native converts see missionaries attaching a good deal of importance to their salaries, their comforts, their luxuries, in a word their *status*, they will readily understand the obligation requiring Native agents to be content with such inferior pay as the Native church is able to give. Missionaries do not see that they are called upon to abdicate a manner of life to which they have always been accustomed, else would the same self-denial that brought them to this country lead them cheerfully to make this additional sacrifice. But the difficulties arising out of the dependent state of the Native churches, will force this question upon our attention. Let us meet it candidly. Whatever Paul wished his converts to be that he himself became; he laboured with his own hands that they might follow his example and 'so labouring, support the weak.' He made it unmistakably manifest that 'he coveted no man's silver or gold or apparel,' and went quite as far in this matter as he wished them to go. We doubt if we shall see any great accessions from the surrounding heathenism, till we have given the heathen to see these apostolic principles fairly and palpably embodied in Christian men and women, European and Native, witnessing for Christ in such a way that even men of the most sordid minds will be unable to impute to them the influence of selfish considerations.

Among the Reports which we have yet to notice is that of the Baptist Mission at Delhi. The following extract from this Report is exciting some attention:

"In our opinion, the expenditure of Mission funds on native catechists, preachers, converts, and inquirers, is doing more to hinder the progress of Christianity in India, than all the active opposition of Mahomedans and Hindoos put together. During the visit of Baboo Kesub Chunder Sen to England, the only unanswerable argument he brought against Missions in India was, that the converts were kept in clover, and hence there was nothing to test their sincerity. Another Hindoo gentleman of education, Mr. Jyram Row, twenty-seven years Inspector of Schools at Madras, has just reiterated the charge in a lecture delivered at St. George's Hall, London. Of the native converts, he says—'Their conversion is to be accounted for by the fact that they are neither allowed to starve nor compelled to work.' They can transfer themselves from the communion of Presbyterians, Methodists or Baptists, to High Church or any other Church, provided they are properly paid for so doing. Under such circumstances, it is quite plain that sectarianism will only live so long as the equivalent paid for it out of Mission funds is forthcoming. As an illustration of this truth, a man has been to us during the writing of this report, who was an Episcopalian in Benares, a Roman Catholic in Agra, and wanted to be immersed and become a Baptist in Delhi."

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SATURDAY, APRIL 13, 1872.

Fruit of the Spirit.—Sincerity.

The wisdom that is from above is without hypocrisy. This is one of the things that Peter in his first epistle exhorts Christians to lay aside. Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word. Jesus bade the apostles beware of the leaven of the Pharisees, which was hypocrisy. In their case, it sprang out of a desire for worldly honour; they wished to be thought eminently religious and have the chief places in synagogues conceded to them, and so they were tempted to put on the semblance of piety, the real thing being too costly and the imitation answering the purpose just as well. They were eminently successful, till Jesus appeared and showed men the reality; then many began to detect the imposture that had been practised upon them. And it was this that so terribly embittered the Pharisees against Jesus. He was merciless in his exposure of their hypocrisy, knowing that there is no hope of salvation till men are brought to see their need of it. What the hypocrite aims at is not only the deceiving of others but the deceiving of himself. The standard which he so diligently commends to all is one that he himself adopts; he persuades himself (and the devil is always ready to help him) that external and formal religion is the genuine thing. Just as he had fairly succeeded in establishing this beautiful equipoise of inward quiescence and outward religiousness, appears Jesus with the two-edged sword of the perfect law of liberty, and sets all the world looking at the heart of the Pharisee, and declares that there is more hope of the sinner and of the publican than of this admired professor. Notwithstanding his unsparing revelations of the inward turpitude, he perceives that his disciples are themselves in danger of being infected with the leaven in some subtle form. There were some of Christ's words, about his being delivered into the hands of men, scourged, killed, and the like, which did not, they thought, tend in the least to enhance his popularity and win disciples; and there were some of his acts of extreme condescension which were calculated, they feared, to lower him in the estimation of men; so they would keep these in the back-ground, and dwell rather in their discourses upon his mighty acts, his command of the elements, his power over devils, diseases, and death, and upon the incomparable wisdom of many of his addresses. This was the incipient leaven of hypocrisy. Look along some centuries, and see how marvellously it has penetrated and transformed the mass. What is Romanism but just this disintegration and recreation of Christianity from a worldly point of view; what but the Phariseeism of Christianity? The pure Gospel produces just such an effect in Romish communities as the presence of Jesus did on the Pharisees; and Rome struggles to stamp it out and leave the field free for her substituted system, as they laboured to kill Jesus.

"God is light and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie." To walk in darkness is to have some thoughts, desires, or deeds covered up and carefully sheltered from the light. When confession is made of sin, it is in general terms, and the pet sin is not mentioned; the heart is not even willing that it should be called by that ugly name. In such a case there can be no fellowship with God. Did Achan draw near to the ark of God, when he had that bar of gold and Babylonish garment hid in his tent? Not he. Can you imagine him inviting the high-priest to sup with him in his tent? And at the present day men who go about with sins covered, are effectually precluded from fellowship with Him who is Light.

Peter on one occasion was tempted to conceal his convictions, so as not to come in conflict with brethren whose convictions differed from his. He had been taught of the Lord to call nothing common or unclean; and accordingly, when he came to Antioch and made the acquaintance of converted Gentiles, he met them as brethren, and freely ate with them. Afterwards, when certain brethren came from Jerusalem, he feared to shock their convictions, and so he disguised his own; he would no longer eat with those Gentile converts. Happily, he was arrested at the very beginning of this dangerous course by Paul, that out-spoken, uncompromising servant of Christ, and was enabled to see his error and turn from it.

Sincerity is only another name for supreme love of truth; that devotion to it which makes a man welcome it even when it comes as a sharp two-edged sword into his heart, and follow it through manifold humiliations and dangers. Sincerity is often used in another sense, as signifying a firm belief in what we profess to believe, and it is even thought a commendable thing that men who hold error hold it conscientiously. But in these cases there is insincerity, though latent and unsuspected. The very fierceness of antagonism with which men set themselves in defence of their views, their stern hatred of every thing which does not correspond with their views, implies an unwillingness to weigh, to compare, to judge; and what is this but insincerity. Sincerity, when thorough and genuine, will always take a man in the direction of the truth. He is not afraid to judge, he does not shrink from new light, he proves all things, and holds fast that which is good. The Pharisees were thoroughly persuaded that they were doing God service in trying to root up the church of Christ; Saul of Tarsus also; but they had long parted company with sincerity when they had reached this state of mind. Sincerity has no controversy with evidence; but these Pharisees were all the time battling with evidence. 'They have no cloak for their sin,' said Jesus of these same men.

Sincerity is a fruit of the Spirit. It leads us to give full expression to the truths which we learn in the school of Christ, first in our lives, secondly in our words, and corrects us when, to please men, we would keep back that which is unpalatable. The Spirit shows Christ to us; keeps us sensible of his presence and mindful of his will; we walk with him; but if there is any hypocrisy in us, anything covered, we cannot walk with him. If our heart condemn us not, then have we confidence towards God, and whatsoever we ask of him we have it. How great the blessedness then of an Israelite without guile.

Some people imagine they are very sincere because they speak out plainly about the faults they see in others and tell them to their face wherein they fail. But before they can be sure of their own sincerity, they must ask themselves this question: Am I as ready to perceive my own faults as those of others? Am I as severe in self-judgment as in the judgment of others? It is easy to see faults to which we are not tempted, and which do not naturally spring out of our particular disposition; but before we denounce these in others, let us look at the opposite poles in the circle of truth, and see whether we are not neglecting some defects of our own thereabouts. Another thing: sincerely to point out the faults of another, implies an earnest desire that he may be freed from them, and we must be careful

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that we *point* them out in the way best fitted to secure this result.

What our Lord said about taking the beam out of our own eye, was never intended to relieve us of the obligation to bear witness. A candle must burn and give light; and if a thief has got into it that constitutes no excuse for the dimness; it must be taken out. We *must* take out the beam out of our own eye; God has given us all that is necessary to enable us to do this; and seeing clearly, we must do our best to take the mote out of our neighbour's eye. You are responsible not only for your own beam, but, in a measure, for your neighbour's mote.

WHAT IS TRUTH?

Set forth us the apostles last. (1 Cor. iv. 9.) For last read lowest; lowest in the scale. The Christians at Corinth, some of them at least, had got the idea that they would best commend Christianity to the regard of those around, by securing a good social position for themselves, by making things comfortable and easy, by worldly prosperity; the Laodicean idea; the idea so amazingly prevalent in these days. Well, says Paul, if you wish to be at the top, know that we, the apostles, are at the bottom; we are fools, weak, despised, persecuted, you must be reckoned wise, must be honoured and looked up to. They would feel this to be a very cutting and well-merited reproach.

I will know not the speech of them who are puffed up, but the power. (19.) It is easy enough to make great professions of your interest in Christ, and to persuade the unestablished that you are a chosen instrument in the hand of God; but they who are spiritual ask whether God is bearing testimony to you, whether you have power, spiritual power, the power to deny yourself, to resist temptation, to convince adversaries, to win souls to Christ. Where there is this power, there is little occasion for a man's sounding his own praises or getting them sounded. 'The kingdom of God is not in word, but in power.'

That one should have his father's wife. (v. 1.) Should have married the widow of his father, or one divorced by his father. This would be fornication according to the Mosaic law and the common law.

To deliver such a one unto Satan. (5.) That some sore disease might come upon him, as upon Job, something in which he should be compelled to recognize the hand of God; for the destruction of the flesh and the salvation of the spirit. Such judgments were not unknown in the primitive church, though they were doubtless rare;—witness Ananias, Sapphira, and Elymas; they, however, perished in their sins, but the judgment in the present case was for the purpose of salvation.

If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not to eat. (11.) A great principle is laid down here for the guidance of the church, a principle that may not be violated without exposing the church to deadly injury. Just as the Christian is bound to love his fellow-Christian, so is he bound to dissociate himself from one that indulges in sin of any kind; sins of the flesh and spirit are both specified here; bound to treat him in the opposite way from that in which he treats his brethren. He must indeed seek to recover him (Matt. xviii. 15, Gal. vi. 1); while he shows the world that he has no Christian fellowship with men living in sin, he must none the less seek to lead him back to the fountain of life, just as he would any other sinner, and with more solicitude even. But unless you see his sin against Christ in its enormity, how can you expect him to do so? There must be an unmistakeable manifestation of the church's hatred of this sin; there must be a line of conduct that will show the world that we repudiate the sin; and whatever we can do consistently with this, to show him our desire for his recovery, let us do. A little leaven leaveneth the whole lump. We would not bring a case of small-pox or scarlet fever into a family; we would be glad to help the sick man in some other way, to have him treated outside of our family circle; how much less can we suffer a man living in sin to abide in our Christian communion; the deadly infection will spread.

Why do ye not rather take wrong? (vi. 7.) If you have been wronged by a Christian brother, it is better to suffer it than to prosecute him before the world, unless indeed other interests are bound up with yours. Even then it would be better to seek redress through the church.

All things are lawful unto me. (12.) That is, all things that are lawful to others. By becoming a Christian, I do not forfeit any legitimate rights.

Your body is the temple of the Holy Ghost. (19.) Not merely your heart; your body is become a sacred edifice, nor have you authority to move your little finger except by the sanction of the Holy Spirit. The Holy Spirit is mightier than the evil forces which have made their home in your body, and will expel them as Jesus did the money-changers of the temple. But he can do nothing without your faith. By faith you must continually present your bodies living sacrifices.

I speak this by permission and not of commandment. (vii. 6.) I am not laying down a rule, am not commanding people to got married, but simply showing them that they have permission.

To the rest. (12.) What he had said had reference to cases where both husband and wife were Christians; he speaks now concerning couples one of whom was not a Christian.

The unbelieving husband is sanctified by the wife. (14.) The marriage is not to be considered invalid because it had been celebrated in heathenism. Though your husband is a heathen you may not leave him. If you regard the marriage as invalid, then you pronounce the children illegitimate. But they are not.

If the unbelieving depart, let him. (15.) You, the believer, may not dissolve the marriage; you must abide faithful to your partner in all things; but if the unbelieving party forsake the other, and cannot be persuaded to return, then the marriage is dissolved, and the other is free.

Let every man, wherein he is called, therein abide with God. (24.) It must be a legitimate calling; he must have the sanction of God; otherwise he cannot abide in it with God.

That they that have wives be as though they had none. (29.) They must not allow themselves to be hindered in the service of Christ by any undue attention to the wife. The soldier, the sailor must often be as though they were not married, leaving their families at a moment's warning to be gone it may be for years. It is understood, when such a one marries, that his marriage is not to stand in the way of his fulfilment of the duties to which he is pledged. So the Christian must remember that Christ has a paramount claim, and he must be ready to sacrifice family comfort in order to promote the work of God. Many seem to think that the claims of the family are paramount, and that every thing must give way to these. The husband is indeed to love and cherish his wife and labour for the best interests of his family, but he greatly mistakes if he thinks that he must neglect the cause of Christ in order to fulfil those obligations. Some injure their families by giving an excessive attention to them; the Lord is displeased and withdraws the kindly care which they would otherwise have enjoyed; the wife gets sick, change of air must be tried, and the husband has to leave his field altogether.

An idol is nothing in the world. (4.) Literally, there is no idol in the world. Idols profess to be the representation of real beings, but they are not.

Through thy knowledge shall the weak brother perish, for whom Christ died. (11.) Many good people of our time would be quite shocked at the idea of using such language; they would not do it for the world. How can one perish for whom Christ died? Paul's orthodoxy differs from theirs. This is the second time he makes this statement. If you, doing what you think allowable, lead a Christian brother to do what his conscience condemns, you imperil his salvation. In sinning against his conscience he sins against the Spirit, who departs from him, and then he falls an easy prey to temptation. If we live by the Spirit we must walk in the Spirit.

When ye sin so against the brethren and wound their weak conscience, ye sin against Christ. (12.) Christ says it were better to be drowned with a millstone than to offend one of his weak ones, leading him by your example to violate his conscience. This shows that some awful issue is at stake, and what havoc of the souls of men they are in danger of making, who persuade themselves that Christian brethren are in no danger of perishing. The Mahomedan idea of fate is simply the logical carrying out of this doctrine: God's decrees relate to all things, and not merely to the salvation of the elect; there is contingency with regard to nothing; the sick man is destined to recover or not to recover; of what use then is medicine? I shall live to see the end of this year or shall not, why then trouble myself to eat? If the end is certain, why trouble myself about the means? But even the Turks, in practice, stop somewhere; no man goes the full length of the doctrine; it has to be given up at some point. This should notify us that we are on a wrong track altogether, and that in God's universe means and end belong together. Christians are kept by the power of God unto salvation, through faith, and not through faith and unbelief.

LEAFLETS.

Walk as children of light. Eph. v. 8. I.

Strange sight! A great host of fierce armed men, with horses and chariots and all the accoutrements of war, voluntarily abandon, without a blow, the town they have come to attack, and march away to another place where a more powerful enemy lies in force, infinitely too strong for them to encounter. For twelve long hazardous miles they proceed, stumbling and unsteady, along a road they neither know nor can see, until at length, weary and exhausted, they reach the gates of the fortified city in which the dreaded foe is lodged. But they know not the city nor that their enemies are in it. They take no precautions, show no anxiety, betray no sign of fear. O for some one to tell them of their peril! For, a few minutes more and they may be dead men. But no warning. The gates swing open, and the entire army enters in the confidence of ignorance. The gates are shut and barred, and they are face to face with the overwhelming foe. What an error!

How came it that this unequal army thus rushed heedlessly upon a far more powerful and guarded enemy, and exposed themselves to the jeopardy of utter annihilation? The army is *blind*, blind to a man! They had marched the whole way in the darkness of blindness. He only who led them knew the road and where it ended, for he only had the power of sight. All the way from Dathan to Samaria Elisha was the guide of the blinded Syrians. A blind army! what could be expected but that they would stumble and eventually enter the jaws of destruction. If they had had their eyesight would they have left Dathan, relinquished the man they had come expressly to take, or marched to the head quarters of Israel's army? Most assuredly they would not have been such fools. And it was only by the interposing grace of the prophet, typical of the interposing grace of Jesus Christ on behalf of the countless host of blinded sinners who have exposed themselves to the risk of eternal destruction, that they were not cut to pieces. Magnanimous Elisha! thou wouldst not take advantage of thy inveterate but now helpless enemies, nor let the king fall upon them, though in justice he might have destroyed them, every man, but didst provide for them a sumptuous repast and sent them away, not blind as they had come, but seeing all things clearly. Methinks they would go back to their proud monarch in more ways than one, not children of darkness, but children of light. Nor is it at all strange that the Syrians no more troubled Israel, for generosity triumphs where revenge fails.

It is thus that king Jesus subdues the world to himself, and turns his inveterate foes into hearty friends. It is often a puzzle to many how the blasphemer to-day is a worshipper to-morrow, how "he that comes to mock remains to pray," how the child of darkness is suddenly transformed into a child of light. The explanation is found in the hearty, unalloyed, infinite generosity of Christ in pardoning fully, freely, and for ever the sinner's accumulated guilt, and the corresponding gratitude of the pardoned culprit. This is the power which breaks down the innate and long-cherished enmity of the heart, and makes it submissive, meek, and loving. You dislike the man who gives you a begrudged gift more than if he had given you none at all. But Christ wins over the hearts of men by his hearty generosity, and thus makes them his stedfast friends. The world is to be conquered, and will be conquered, and the sword will be the sword of generous love.

Children of light! What a beautiful and suggestive appellation. Like diamonds, which so long as they remain in the dark are only dull pieces of charcoal, but when exposed to light, flash out their exquisite colours with surpassing beauty. Christ is the Light of the world, and his people being vitally joined to him and made what they are by him, are "children of light." And in proportion as they live near to him they shine as lights in the world. The further a body is situated

from the sun the less light it receives and the less it consequently emits, and the nearer its position the more brilliantly it shines. Let no man think he can walk as a child of light, if he is not under the influence, if he does not put himself within reach of the Light of the world. He must also see that there is no cloud of unbelief obscuring the divine light, no protruding corner of selfishness or passion jutting out and shutting off the celestial radiance which should stream unbroken on the soul. "Walk as children of Light."

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Can I send a copy of the *Guardian* to England for 8 pies? If I cannot, can I send two copies for 16 pies? I get pamphlets from home weightier than your paper for one penny. An answer to the above may be useful to other subscribers as well as to

AN OLD FRIEND.

[When the *Guardian*, with wrapper, weighs less than one ounce, it can be sent by "Book Post," *viâ* Southampton, for *eight pies*; sent by Book Post, *viâ* Brindisi, the charge is 1 anna 4 pies.—*Ed. B. G.*]

Notices.

THE Rev. W. Stephen will deliver his concluding Lecture in the Free General Assembly's Institution, Khetwadi, on the evening of Sunday, the 14th April, at 8 P.M. Subject—The Christian Morality. The course is designed principally for Students and educated Natives; but all who feel an interest in the subject, are also invited to attend.

F. C.—too late for this week.

Epitome of News.

SATURDAY, APRIL 6, 1872.

—A friend at Kolapoor says: "What is the matter with our P. O. Department? The last *Guardian* addressed to me miscarried and came five days too late, and now Mr. S.'s comes back from Madras six days after it should have come." We commend this matter to the notice of the Postal authorities.

—There has been a great discussion in Rome on the question whether Peter was ever in Rome. Gavazzi writes to a friend in Ireland as follows:

"My very dear good Friend,—Let there be many and many thanks to our God for the splendid result of the first public discussion, in which I was engaged the last two days of the past week, together with two other evangelists. The full details of it you will obtain from the papers I send you by this post, and through them you will perceive that our discussion is here considered the greatest event of the century, even more than the material entrance of our army by the breach of Porta Pia. It is the entrance, after fourteen centuries of mental enslavement, of the freedom of thought, of examine, of choice. Moreover, it is an admission that the doctrines of Rome are subject to controversy, and can be refuted and denied. This circumstance alone contributed a complete revolution in the Roman system of blind obedience and compulsion. Moreover still, it is an explicit confession of our rights, because till then to the present time they tried to treat us as apostates, heretics, almost like brigands, and yet they are now obliged to recognise us true belligerents, and their equal compeers in the field of discussion. Under those circumstances, the fact of our controversy took the largest proportions, and its uppermost importance was well understood by all classes here, especially for its incalculable consequences. We have to be glad of the result. Of course no decision was arrived to, and both parties amicably left the people to judge for themselves on the proofs we advanced. But the fact is that for the first time the Romans are now able to compare those proofs, and to argue by their own judgment if St. Peter was ever at Rome. Our scriptural argument of the non-mention has taken many people by surprise, who never knew about such a silence, while even the most moderate commence to ask their priests to give them at least some date of the arrival of Peter in Rome. I am sorry to say that our adversaries tried their best to prove the presence of Peter in Rome, because admitted even by many Protestants, whom they largely quoted. Of course they know that even in Rome Protestants have one church which, while it is the disgrace of the Cranmers and the Latimers, agree most cordially with all the nonsense of Popery. But you must be sure that I disposed of their arguments; for when I have the Bible by me I don't care a jot if my opponents be Fathers of the Church, or champions of Protestantism."

—Rev. Dr. Murray Mitchell delivered a Lecture on "The Moabite Stone" in Calcutta the other day. The *Indian Mirror* says: "We could assure those who kept away from attending the meeting that they lost such a genuine intellectual treat as a Calcutta audience is seldom entertained to. The descriptive powers of Dr. Mitchell, his chaste English, his laborious researches, his well-timed and thoughtful reflections made the lecture all that could be desired."

—*Times of India:* "Yesterday the Bench, ever earnest to the verge of anxiety in respect of adequate water supply for the city, passed a resolution to commence at once with the Tassoo dam and Toolsee tunnel, merely on the chance of there being yet time to get the work so far advanced as to impound and draw off an additional month or two's supply next monsoon."

—*Indian Statesman:* "Hardness in dealing with the pay of subordinates is an unpleasant feature of our age, and we say unhesitatingly that it should find no place in the conduct of our public offices here, where the cost of living has become so high of late years. The stroke of the pen that cuts Rs. 20 a month off the salary of a clerk who has been receiving Rs. 60 for perhaps the last ten years, is a cruel blow in the circumstances of this city, and is to be justified only by absolute necessity."

—A correspondent of the same thinks "a first-rate Regiment of Eurasians might be raised in a few years." "The Natives of this country are getting all the situations that East-Indian and Eurasian youths used to fill."

—A fire broke out last evening in one of the upper storeys of the Bank of Bombay; but it was quickly extinguished before much damage was done.

—Mrs. Bhasker Yeshwunt, sister of Mr. Narayan Wassoodeva, died through taking by mistake a poisonous dose of the syrup of hydrate of chloral.

—*Bengal Times:* "Professor Ruchwaldy, we notice, is advertising himself in the up-country papers. His tricks, as we have reason to know, are neatly and cleverly executed. A friend had the weakness to lend him a book one day. It is almost superfluous to add that, from the moment of passing into the Professor's hands, it disappeared, and has not been heard of since, though this happened about two years ago."

MONDAY, APRIL 8.

—The Editor of the *Oude Excelsior*, Mr. H. D. Chick, has been dismissed by the proprietor, for having written an article to the discredit of the Agra Convent, affirming that one of the inmates had been seduced, and for having refused to retract the statement.

—The *Bangalore Herald* mentions the death, "by fire, of Hanna Daniell, the beloved wife of D. Daniell, of the London Mission Institution, Bangalore, and daughter of the Rev. N. Devadasen, of Nagercoil, aged thirteen years.

—According to recent statistical returns, there were 1,332,246,000 cigars used in the United States last year, about equal to the total population of the globe.

—*Friend of India:* "At a largely attended meeting of the Chapter of the Deanery of Plympton, held at Plymouth a short time back, the following resolution was passed unanimously, and the Rural Dean was directed to communicate it to the Bishop of Exeter. 'That this Chapter considers it highly unbecoming that his Grace the Duke of Somerset should be allowed to take his place in the Diocesan Conference, in consequence of the infidel opinions he openly expressed in his late publication, entitled *Christian Theology and Modern Scepticism*."

—The (Lucknow) *Witness:* "We are pained to hear that Chidda Singh, of the Moradabad Mission School, has died of wounds received during the late riot. He was formerly our pupil, and was a promising and most inoffensive young man. He was killed—murdered—by a crowd of ruffians, while the police with useless muskets were near enough to have saved him."

—The same: "The *Friend of India* is vigorously pushing its attack on Mr. Cowan, but finding public sentiment somewhat adverse to its views, and anticipating more trouble ahead, it turns to the Christian Missionaries for help, and tries to convince them that it is their bounden duty to join in upholding 'justice and civilization.' This is certainly very cool. One would have thought that the *Friend* had too little respect for the Missionaries to choose them as allies. We know a good many Missionaries who unhesitatingly condemn Mr. Cowan's course, but they do not care to put themselves under the leadership of the valiant apologist of Juggernaut, nor do they wish to speak prematurely on a question which must soon be laid before the public, with all that Mr. Cowan has to say in defence of his course."

—"Recent explorations show that the great Australian trees exceed in height, though not in circumference, the giants of California. A fallen tree in the recesses of Dandenoug, Victoria, measured 420 feet; another on the Black Spur measured 480 feet. The highest trees on the Sierra Nevada, California, yet discovered, reach only 420 feet, the average size being from 300 to 400 feet."

—The following passage is from a book on tobacco by Sir James Martin:—"Young men are apt to regard the habit of smoking a manly one, until severe dyspepsia, giddiness, shattered nerves, sallow complexion, disturbed action of the heart, and other symptoms show themselves, and then it is frequently too late to stop. The sallow complexions, black, broken, and unsound teeth of the Americans and Germans, are matters of notoriety to all travellers."

—By some recent steam-boiler experiments in New York, "it was shown that a pressure only moderately in excess of that generally allowed is sufficient to shatter a boiler to fragments; and that with only a wood-fire (coal was not used) only thirteen minutes were required to raise the pressure from the inspector's working allowance of thirty pounds per square inch to the exploding pressure of 53½ pounds per square inch; showing that a few minutes' absence or neglect of the engineer, coupled with an overloaded or inoperative safety-valve, are all that are needed to produce the most destructive steam-boiler explosion."

The Watchman: "The Pope has ordered Cardinal Patrizi to address a letter to the College of Theologians, forbidding hereafter any of its members, or any other member of the Church of Rome, publicly to confute Protestant preachers. Evidently the debate on the presence of St. Peter in Rome has been considered at the Vatican as a failure, and those gentlemen have no desire to enter upon a fresh contest."

—The *Indian Statesman* noticing a pamphlet by Capt. Baker, entitled "The Perfect Man," says:

"The unpleasant feature of Captain Baker's writings upon these subjects is the extreme confidence with which they are put forward. The height of calm superiority from which the writer looks down upon previous dogmatizers upon the mysteries with which he deals, is suggestive, we think, of anything but the spirit in which alone their discussion can be of any real use either to Captain Baker himself or his readers. The speculations in which Captain Baker indulges, and which he supposes are original, have been common, if we are not mistaken, to men of nervous, imaginative temperament in all ages of the Church. The peculiarity of Captain Baker is that he must take the world into his confidence, and insist upon its sharing with him in his grotesque views! Would it not be wiser to keep them by him for ten years, when the practical wisdom that age brings with it would in all likelihood teach him that his speculations had better die with him."

—The *Statesman* reports a positive plague of mosquitoes, such as we have never known, in Bombay.

—A correspondent of the *Times of India* says that Government paid Rs. 21,400 last month for freight on specie sent from Kurrachee to Bombay, although there is a Government steamer making constant trips between these places.

—*Indian Statesman;* Calcutta, 6th: The Surplus of 1871 is one and a-half millions; of 1872, two and three-quarter millions; estimated Surplus for 1873, quarter of a million; Extraordinary Public Works in 1873 are two millions six hundred thousand.

The Income Tax at one per cent. is proposed but exemption is made on all incomes under 1,000 Rupees.

No Loans of any kind. Cash Balance in March 1873 is anticipated to be nineteen millions.

Sir R. Temple asked leave to introduce the Income Tax Bill. The Honourable Bullen Smith asked for all information Government had of the working of the Tax. The Honourables Steuart, Chapman, Inglis, and Robinson, supported the Honourable Bullen Smith. The Honourables Stephens, Campbell, Ellis, and Temple replied. Leave was given, and a Select Committee appointed to report on the Bill on the 16th.

—*Times of India:* "Messrs. G. W. Wheatley and Co., encouraged by the success that has attended the working of their prepaid 'cheap cable telegrams' between England and America, have resolved to extend the system to India in connection with their Bombay establishment."

"We have much pleasure in acknowledging receipt of the *Indian Antiquary* for April, which is an attractive number of this invaluable periodical. The first paper, one on 'Tamil Popular Poetry,' by Mr. R. C. Caldwell, son of the noted linguist, Rev. Dr. Caldwell, is an admirable one, and can be read with great pleasure by the railway traveller or any other wayfaring man. Mr. E. S. Growse, Oxonion, M.A., and Bengal Civilian, sends a very readable contribution to philology in an article on the 'Non-Aryan Element in Hindi Speech,'—which he considers to be really a very small element indeed. Mr. Broadley, already well known to readers of the *Antiquary*, improves in interest as he follows in the steps of the Chinese Pilgrims of our fifth century, as they journeyed through the Kingdom of Magadha, in Behar, where are Jain shrines still visited by thousands of pilgrims from all parts of India. The next paper is one that vindicates Bombay's right to a place in its own periodical, being by Dr. Bühler, of our Educational Department. The Bombay Civil Service is also represented by Mr. W. Ramsay, who in the Notes and Queries utilises some of the aboriginal lore he gathered when on his survey work in the Central Provinces. The 'Folk Lore' of the Magazine is supplied in a charming legendary story from Dinajpur by Mr. G. H. Damant. It is one that might be read even by children. The Rev. D. C. Boyd translates from the German a notable article on the Ramayans by Prof. Albrecht Weber, of Berlin. This essay seems likely to upset Mr. Talboys Wheeler's 'Historical Element in the Ramayana.'"

Tuesday, April 9.

—The *Indian Statesman* belives the Tichborne claimant to be really Sir Roger. It "thinks that in all likelihood, the reason for his not communicating with his friends for so many years, was the fact that his low and depraved habits speedily betrayed him, upon his arrival in Australia, into complicity in crimes which made it necessary for him to drop his real name, and unsafe for him to be known thereby. There is certainly no other such case on record, and to believe the man an impostor, who never even saw the real Sir Roger, and depended throughout upon Bogle, Baigent, and others for the information he possessed concerning him, while at the same time by the most miraculous coincidence in the world, he was his counterpart in age, voice, features, manner, and general peculiarities, makes a draft upon our own credulity which we find it impossible to honour."

—At a bull-fight in Bilbao lately, one of the Matadors went through his performance on a velocipede instead of on horse-back.

—*Western Morning News:* "The American mail steamer that arrived at Plymouth on March 12, brings a thrilling account of the wreck of the barque *Lilly Parker*, of Swansea, Captain Fletcher, of Liverpool, master. The watchmen on duty at Sable Island were attracted by the whining of a dog, and on attaching a lantern to his neck were able to follow him, and were brought to the beach, where they found a woman and her child, a little girl two years old, lying almost drowned. They removed her to the Sailors' Hospital, about half a mile distant, where she lay insensible for a day or two. The child died the following morning from the exposure. When the mother became conscious she asked where she was. Her appearance was refined and handsome. On being told that she had been saved from some wreck, and was then in the hands of those who would take care of her, she earnestly expressed her gratitude. Memory returning she suddenly asked, 'Where is Robert! Where is Captain Fletcher?' Nobody could tell. In a great storm, the barque had suddenly broken in two, and those on board were either thrown into the sea or had time to seize some portion of the wreck before the vessel fell asunder. All was confusion and dismay. Some shrieked for ropes, some for boats, and the captain cried out wildly for his wife. Mrs. Fletcher remembers little after the parting of the ship, until she was conscious of being dragged ashore by somebody, as she thought. She held her baby firmly clasped to her during the awful ordeal. It was her faithful Newfoundland dog that saved them, and the noble animal was worn out, when his whining attracted the attention of the watchman."

—*Times of India:* "We regret very much to learn that information has reached Lloyds, London, from their agent at Natal—near where the ship *Defiance*, from Bombay, was wrecked some few months back—that amongst the wrecked cargo landed from that vessel, was a quantity of cotton of very inferior description indeed. We hear it currently reported that an 'expert' from the Salvage Association, London, is on his way to Bombay to make inquiries, and a firm of solicitors here has already received instructions from the same Association, by telegram, to investigate the matter."

"A violent storm visited Bhosawul on the afternoon of the 6th instant; the roofs of the carriage and engine sheds were considerably damaged, and a number of trucks blown out of the station yard, blocking the line for some hours."

—Same; Bushire, March 25: "We had a continued fall of rain on the 21st instant; which has allayed all apprehensions as to the fate of the approaching harvest. Of all the rainfall this year, none have proved so beneficial for the grain as those which have now fallen."

—It is stated that Mr. Forjett has applied for the post of Municipal Commissioner of Bombay.

—The *dengue* fever has reached Calcutta. Is this fever new among us, or is it only the name that is new? Fevers that affect the bones have always been known in Bombay.

—*Bombay Gazette;* London, 15th March: "Thousands and hundreds of thousands were intensely interested in the way the 'Claimant' behaved in the cell at Newgate, at what time he went to bed, and at what hour he got up, and what he had for breakfast, and who visited him; but for the event that has spread consternation and sorrow over the continent of India there was, I am afraid, comparatively but little thought. A more sad, more affecting story I never read in the pages of profane history or fiction. A writer in the *Standard* draws attention to the singular coincidence that Admiral Cockburn, whose cabin the Viceroy occupied, died about the same time the assassination was committed, and that the Captain commanding the *Glasgow* that took the Viceroy's remains back to India died also."

—With reference to a case tried last week, a writer in the *Bombay Gazette* says: "Four months' imprisonment for stabbing the chief officer of a ship is simply a mockery of justice, and is totally inadequate as a deterrent."

Wednesday, April 10.

—Lord Northbrook embarked at Suez on Monday night, on H. M. S. *Glasgow*.

—The *Jabbulpoor Chronicle*, returning to the mysterious death of Major F. W. Russell, again asserts its conviction "that no satisfactory proof has been adduced that the Major's death was the result of accident," and that the deceased officer was "the victim of a foul and bloody deed."

—The Government N.-W. Provinces do not approve of Mr. Hunter's Orthographical System. They regard it (and so do we) as heterographical. "It discards certain combinations, as *oo* and *ee*, which cannot possibly be mispronounced by an Englishman, for others which, being arbitrary in their use, are constantly liable to be pronounced variously. For example, no one could mispronounce the name 'Koonch,' when so written. But if written 'Kunch,' it would naturally be pronounced by an Englishman on the analogy of 'bunch' or 'crunch.' So the names 'Deeg,' 'Beet,' &c., are incapable of mispronunciation, while there is little doubt as to the error into which nine Englishmen out of ten would fall if they were written 'Dig,' 'Bit,' &c.; while the use of diacritical points in official copying and printing is embarrassing and liable to error."

—The *Indian Statesman* thinks the *dengue* fever is new in the East Indies, in fact that it first made its appearance here last year.

Thursday, April 11.

—*Overland Mail*, March 22: A proposition to transfer private business from Parliament to a new judicial tribunal has been introduced to the House of Commons by Mr. Dodson, the chairman of Committees.

There was an extraordinary scene in the House on the occasion of Sir Charles Dilke's motion to revise the Court expenditure. When the uproar was at its height, in the course of Mr. Auberon Herbert's speech, strangers, including reporters, were excluded. Eventually the motion was rejected by 276 votes to 2.

Lord Northbrook has left London to take up his appointment as Governor-General of India.

Prince Bismarck is said to have added greatly to his popularity by the stand he has taken against the influence of the Roman Catholic clergy in schools.

Sir Travers Twiss has resigned the office of Queen's Advocate and the Ecclesiastical offices held by him under the Archbishop of Canterbury and the Bishop of London.

Mr. Disraeli, in a letter, promises the Church Defence Institution his support, and generally all the aid he can afford "the best and most sacred of causes."

The Metropolitan Board of Works strongly oppose the Government Bill for the acquisition of the Thames Embankment reclaimed land.

After many weeks of unusually mild weather winter has come upon us. At noon, on March 21, there was strange darkness in and around London, followed by a heavy fall of snow and sharp frost.

On the sixteenth birthday of the Prince Imperial, Saturday, March 19, a number of ladies and gentlemen went down from London to Chiselhurst to present their respects to the Emperor, the Empress, and the Prince.

Father Junqua, a Catholic priest at Bordeaux, has raised the standard of revolt against the infallibility dogma. He has issued an address to the people of the city, in which he denounces the Ultramontanes as the "Prussians of the Vatican," and says that the struggle has commenced between true religion and Roman idolatry.

Mazzini's funeral took place at Genoa on Sunday, March 17. A crowd of 80,000 persons followed the car, which was surrounded by the intimate friends of the deceased, by the members of the municipality of Genoa, deputations from Pisa, Naples, Venice, &c.

There has been a conference of "Old" Catholics at Bonn, and there is to be a grand congress in September, at which a petition against the Jesuits is to be drawn up.

The three days of darkness prophesied in Chili to take place as a judgment on the world for permitting Victor Emmanuel to annex the States of the Church had been extended in some of the pulpits in Santiago to six days. Large numbers of wax candles, which will not go out during that darkness, had been sold; also, at 25 cents, a copy of a form of prayer suited for the presumed occasion.

—The death of Dr. Lewis, minister of the Free Church of Scotland in Rome, is mentioned. He has been eminently useful there.

—The railway from Jaffa to Jerusalem has been commenced.

—*Indian Statesman:* "The *Ellora*, with the China Mail of 21st March, broke her shaft 160 miles from Galle, and had to be towed into that port by the P. and O. steamer *Australia*, where she waits the arrival of the *Nubia* from Sydney to tow her up to Bombay."

—The Persian Famine Relief Fund have lately forwarded Rs. 5,000 to Teheran; are about to forward Rs. 2,000 to Shiraz, and Rs. 5,000 to Teheran, which will leave them Rs. 10,000 in hand.

Friday, April 12.

—We find the following serious statements in a Resolution of Government in yesterday's *Bombay Government Gazette*:—"It has been brought to the notice of His Excellency in Council that grave irregularities in matters of account have prevailed in the Executive Commissariat Office in Bombay for some years past. The successive officers have habitually rendered false cash accounts. They have kept large cash balances in hand in opposition to express orders; and have concealed the fact, by excluding large sums (received on Government's account) from the cash account rendered to the Military Accountant, and by keeping a separate account of these sums, of which the Account Department had no knowledge."

No fraudulent motives are attributed.

Selections.

AN EVANGELISTIC JOURNEY.

I AM just returned from a deeply interesting visit to Liverpool, Dublin, Derby, and Horncastle. In these places we have seen very blessed manifestations of the power of God in the testimony of Jesus, and I venture to send you some particulars.

LIVERPOOL

stands first, and for two Sundays and the intervening days I was privileged to tell of Christ Jesus to very large gatherings. The Sunday meetings were held in a large circus, near St. George's Hall, and surely the name of Jesus was again seen as attractive as ever. Our congregations, nearly all drawn from the streets, listened with an evident interest, and many came again and again to thank me for the word spoken, 'having found it the power of God unto salvation.' A remarkable fact in this past month's work is the very great majority of men who have testified for Christ.

Liverpool is a most ungodly town, and the fearful evils of drinking and prostitution stalk forth with an unblushing effrontery that tells of little rebuke from God's servants. Surely in this respect we have fallen on evil times. We sadly want a sin-denouncing testimony.

I found by consulting the Liverpool Directory, 1870, that in that large northern town they have 580 bakers. And by an approximation about 500 butchers. These businesses represent the food supply; or, in other words, the law of demand in Liverpool for bread and meat represent respectively 580 and 500 vendors. It is said that intoxicating drink as a beverage is God's good creature; this I am not arguing; but if so, why is it not amenable to the normal law above stated as an article of food? Surely 580 public-houses should be enough. What will your readers say when I tell you that there are 2,200 public-houses! Nothing can more plainly demonstrate what an unnatural traffic it is that it is not amenable to food laws. The Young Men's Christian Association of Liverpool is doing a really good work, and their estimable secretary, Mr. Nash, is a devoted servant of Christ, for whom I would ask the prayers of your readers who believe in prayer.

Our beloved friend, Mr. Lockhart, is doing a large and increasing work for Christ. His real hold upon the people is matter for deep thankfulness, whilst his testimony as a man of business is bearing fruit for the honour of the Lord. It was my privilege to preach in the Tabernacle on the Monday evening to a large congregation, and it is just true to say that on Sunday evenings hundreds cannot get in. So true is it that real work makes its mark. The Lord does not send us out to fail, and if we fail there is a cause. For this honoured servant of Christ I would ask an interest in the prayers of those who believe in prayer. From Liverpool to

DUBLIN,

where the Believers' Meetings are held, is a pleasant journey, and surely the spirit of unity and love never held its sway more blessedly than on this occasion. Hundreds of God's servants gathered to meet Him, and in joyous praise, earnest prayer, and deep study of his will, the day sped on, an earnest of that scene of which Bernard sings—

> "I know not, oh I know not
> What social joys are there,
> What radiancy of glory,
> What bliss beyond compare!
> And when I fain would sing them,
> My spirit fails and faints,
> As I vainly try to image
> The assembly of the saints."

Verily we parted strengthened by the ties of that love, "The bond of perfectness."

The meetings over, work in Dublin began, and I felt something of the solemnity of going, in answer to that earnest cry for the city that went up again and again. I was able to stay about a fortnight, and it was a time of answer to prevailing prayer.

The services at Merrion Hall were felt to be seasons of power, and the first Sunday evening the tokens came.

A soldier present was deeply impressed, and whilst I placed before him the promises of God, in an agony he cried out—

"No, sir, no sir; not for me, not for me! not for the wretch that killed his mother! I broke her heart, sir. Not for me!"

"Yes," I said, "for you," and calmly uttered the words, "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

He started from his knees. "Let me go, let me go!" and tried to get away. Being strong, I put my arms round his neck, and said, "No dear fellow; I cannot let you go. This is to be the most *memorable* night you ever knew. It is the dense darkness before the break of eternal day." He sobbed and struggled, whilst I sought the aid of brethren who as a guard surrounded him at the throne of grace. They prayed, and very soon, about a quarter to eleven, the light came, the glorious light. Oh, this soul-winning is blessed! Talk of the commerce of the world; verily its petty gains are 'trifles light as air.' I think six testified for Christ that evening. The work was fairly begun.

On Wednesday following we had a soldiers' meeting, so as to be equipped for the war. We spent Tuesday evening in prayer. From eight till four the tide rolled on. Oh, such real communion! I can hardly remember such a meeting. Many of the friends never once rose from their knees, and, like Jacob, we had won the battle before Esau came.

I scarcely knew how to walk that next day. I wanted to go in very power for God to the meeting the following night. It came, and I began. Well, I never was so utterly powerless. I could not speak, and every weapon in which I trusted the Lord broke in pieces. The result was, I left off at least half-an-hour earlier than I should have done.

No sooner had I finished, than a most memorable scene began. In every part of the room anxious souls appeared, and God's power in salvation and liberty made our cup to run over. Numbers of us kept on in the blessed work. Case after case led to peace, and brought to Jesus. The word, like a brilliant light let into the dark mind, scattered the darkness. I had the joy of leading thirteen into peace, and I should think before we parted, at about half-past eleven, fully thirty souls, all soldiers, had passed from death unto life.

I saw then it was not my address. No, no; I was a stupid fellow to speak as long as I did, unless indeed it was my poor weakness that fitted me to be used. Oh, this path of service is a narrow one indeed! The interest still grew, and the next Lord's-day morning was a meeting of great power and blessing as I spoke of the Lord's restoring love.

The following Wednesday we had the last meeting whilst I stayed, for I returned on Thursday morning. This was for the young men of Dublin, and I should think near six hundred came. Many were brought to decision, and the word went home like an arrow to many consciences.

This meeting was preceded by one for prayer, just as the former one; and verily do I believe that, unless *we go in before God*, and get power from Him, we shall have very little or none to impart.

Through the loving hand of Him who careth for us, I reached home safely, and on the Saturday left again for

DERBY,

where on Sunday and Monday I had five hallowed meetings. Eight precious cases testified that they were saved on Sunday night, besides many deeply impressed, who, like the wounded hart, hide from us, and fear to come. On the Monday my old friends the Midland Railway men gathered in force, and whilst they munched the morning meal, I broke to them the bread of life. From thence to a very blessed scene in the Home for poor Fallen Girls. I had been three months before, and, in a little company of twenty-four, eleven were brought to decision. The matron, a mother in Israel, tells with joy of that meeting, and how, after nearly twelve months, she rejoices over these saved ones. For her and for these again I ask the earnest prayers of those who believe in prayer.

From thence to

HORNCASTLE,

where the good hand of the Lord has been indeed seen. I was preaching for our Wesleyan brethren in that town months since, and God greatly blessed the word. This taking hold in a manufactory where many working men are employed, I said I felt sure that if Captain Smith, of the Evangelization Society, were written to, some of the servants of Jesus would go. And so it was. William Taylor, Mr. Moore, Mr. Seymour, and Mr. Bennett went down; and, in truth, the Spirit of the Lord is brooding over that place. Brethren, pray for Horncastle; it is white to harvest. I had the joy of preaching Jesus in the workhouse, and really I was as happy as a king in that lowly, blessed meeting. I have had the reaper's joy also in Horncastle.

And now I would deposit the many sheaves at His feet to whom all praise belongs. There is some difference of opinion about stating results. Well, I care only so far as His glory is concerned; but surely the Acts furnishes the example. Many more than a hundred have, I believe, been born again. These are babes, subjects for the great Shepherd's care, and for our prayers, sympathy, and love.

In my note-book stands the following:—Coventry, March 3 to 8; Sheffield, March 10 to 15; London, March 17; great meeting of butchers at Metropolitan Tabernacle, March 20; Cardiff, March 24 to 28; Bristol, March 31 to April 5. Will your readers help me by their prayers? "The effectual fervent prayer of a righteous man availeth much."

HENRY VARLEY.

Notting-hill, W.

WINNING SOULS.

BY REV. T. L. CUYLER.

SOME one inquired of Dr. Lyman Beecher in his old age, "Doctor, you know many things, but what do you think the main thing?" The sturdy old hero of forty revivals answered, "It is not theology; it is not controversy; it is *saving souls*."

This is a *personal* work. Each man and woman must be a fisher. It is a great mistake to suppose that a whole church can lay hold of a huge drag-net, and draw in at a single haul "a multitude of fishes." This is an *individual* work upon individual hearts. The pastor must do his part in the pulpit and in personal interviews. The Sunday-school teacher must take hold of his pupils one by one. The Christian who would win Harlan Page's success must adopt Harlan Page's method, and that was to try to do *some good to every one he met.* Sometimes it was only a kind but impressive word; sometimes it was a faithful private conversation; sometimes he wrote a letter to the unconverted, inviting to the Saviour; sometimes he did a kindness to unlock the heart, and then followed it by a close appeal. A great many crude things have been said about the "machinery of revivals," but there is one sort of machinery as old as the apostles, and which never wears out—it is the simple method of personal effort, prompted by love. The Acts of the Apostles are not a history of churches, but of *individual Christians.* The fishery for souls was not by a combined pull on an ecclesiastical drag-net, but each fisher dropped his own hook, baited with *love.*

We emphasized that last pithy word. Souls must be *loved* towards Christ. He that *winneth* is wise. Cutting words to the unconverted are only the foolish attempt to bait flies with vinegar. 'Truthing it in love' is the literal reading of Paul's method, which he commends in his letter to the brethren at Ephesus.

Our all-wise Master never would have won Zaccheus over by denouncing him as an extortionate publican. He did win him by personal attention. When the man whom all Jericho was in the habit of kicking had found at last a friend, who had a 'fellow-feeling' for him, he opened his heart to Him. Christ 'went to be a guest with a man who was a sinner.' He not only got into that sinner's house, but into his heart.

Whenever I think of *winning* souls to Christ, I recall the history of a beloved friend, who, thirty years ago was a wretched waif on the current of 'fast living' (which really means fast dying). The reckless youth seemed abandoned of God and man. He spent his nights in the buffooneries of the dram-shop, and his days in the waking remorse of the drunkard. On a certain Sabbath afternoon he was sauntering through the public square of Worcester, out of humour with all the world and with himself. A kind voice suddenly saluted him. It was from a stranger, who touched him on the shoulder, and said, very cordially—'Mr. Gough, I believe?' 'Yes, sir, that's my name.' Then followed a few kind words from the benevolent stranger, with a pressing invitation to 'come to our meeting to-morrow night, where I will introduce you to good friends, who will *help* you to keep a temperance pledge.' The promise was made on the spot, and faithfully kept. The pledge was taken, and by God's help, is kept to this hour. The poor bootmaker who tapped that youth on the shoulder has gone to heaven. But the man he saved has touched more hearts to tears than any other living man on the globe. Methinks, when I listen to the thunders of applause which greet

John B. Gough in vast crowded lecture-halls, I am only hearing the echoes of that tap on the shoulder under the elms of Worcester. "He that *winneth* souls is wise."—*The Christian.*

OVERSTRAINED ANALOGIES.

ANALOGY furnishes an interesting and profitable method of reasoning, yet one which needs to be used with special care and discrimination. The imaginative faculty, which aids one in detecting the parallelism in two series of facts, may easily pass the limits of truth, and suggest baseless, though plausible fictions. Moreover, nothing is more certain than that a true analogy between two facts seldom or never is universal: it holds so far as certain points are concerned, but does not include everything. Yet the history of Biblical interpretation and of systematic theology shows that some are blind to this danger, and that religious errors continually resort for support to false or to overstrained analogies.

One of the most common illustrations is presented in the arguments based by many on the fatherhood of God; which is pushed beyond all the purposes of the Biblical writers, to warrant conclusions at open war with the plain declarations of Scripture. Fatherhood properly pertains to human experience, and is based on peculiar instincts of body and mind. These instincts are strong, blind, and usually all-controlling. They were purposely made such, to render certain the protection and nurture of children. Carried beyond that, they often are a source of weakness. In no literal and exact sense, then, can God be a father; and if He be thus styled, it must be in a conception of Him which, while parallel in important respects to this part of human experience, is yet exclusive of all human weakness. No one has a right to treat any one figure or analogy of the Bible relative to God as though it were all-comprehending, or were not limited or complemented by other figures and analogies. Thus, if, according to Scripture, God is a father, a husband, a friend, a sun, a shield, so is he also an enemy, a judge, an avenger, a king, a consuming fire. No preacher or writer may deliberately select one of these figures, whichever one it may be, and base his theology on it alone, running out its various analogies to the last degree, and finding in God something precisely correspondent to each particular in the literal figure. Yet this is the error into which those fall who plead that God cannot sentence any of his creatures, however guilty, to endless ruin, because he is a father, and no father would pronounce such a doom upon even one of his children, however depraved he might be.

It is to prevent the false use of such an analogy, that the Bible does not limit itself to that single illustration, but presents us with numerous others, which suggest different sides of truth. Even in this world, in human society, fatherhood is not found to exhaust the idea or the duty of man. There are very needful acts to be done, in every community, which we never call upon a father, as such, to do; though, in his sphere, a father is recognized as an important character. Thus, if a son commits a crime against the public, the law does not require the father to arrest him, to shut him up in prison, to try him for his offence, and to carry out the appropriate sentence. Society counts fatherhood an excellent thing in its place, but that place is limited to the affairs of the household. Hence, society provides that, in addition to fathers, who shall regulate families, there shall be rulers, judges, constables, sheriffs, who shall make and execute civil law. Fatherhood carries with it a weakness which disqualifies it for action towards children in grave public cases. It was counted a wonder of firmness and impartial justice, when the Roman magistrate pronounced sentence of death on his own son. It is to show that God, with all the proper tenderness of a father, in cases calling for compassionate treatment, has also the necessary sternness of a judge, that the Bible uses varied analogies to set forth the different features of his character, and of his government.

How clearly all this is illustrated also, in God's providence! Is there much, every day, to remind us of the perpetual divine care, which resembles that of a father towards his children? So is there also something of daily occurrence in this sin-cursed world to reveal a stern and retributive aspect of God towards the race. The day is balanced by the night, the genial warmth by the freezing cold, the gentle breezes by destructive tornadoes, the fruitful fields and smiling harvests by sandy deserts and famine-breeding droughts, the roses of health by the pallor of disease, the ordinary uniformity of friendly natural phenomena by terrible earthquakes and volcanic eruptions. We see, in these things, that God is continually doing to men, what no mere human father would do to his family; and consequently that there must be a limit somewhere to our right to reason from merely human feelings and relationships.

Take, for instance, the Chicago conflagration. What human father would have inflicted a parallel calamity on his own children? Yet God had the nerve to do the deed; and it is precisely because He does not shrink from any needful severity, that the universe may have perfect faith in his government. He could have prevented the desolation of that memorable burning, with all ease, and without any miraculous interference with natural law. With a complete and minute knowledge of all the woes which would be included, He prepared a terrible place for it in his all-comprehending providence. To deny or to doubt this is to deny or to doubt that God exercises any providence over this world's affairs; for if there be a divine providence at all, it must embrace such an event as the Chicago conflagration. God, then, could so order events as that the wealth and glory of a great city should perish in a night; that one-third of its inhabitants should suddenly be rendered homeless; that multitudes should be reduced to utter poverty; that hundreds should be tortured to death in the flames; that many should lose their reason, and become raving maniacs over their misfortunes; that others should sink down and die under the shock of their sufferings; and that thousands of the more vigorous should be compelled to begin life afresh, while aged men should be doomed to linger out their remaining years in despair of recovering their lost position. What father, we repeat, would have allowed such sufferings to come upon his children? Are we, then, from a false analogy, to embrace the absurd alternative, either that no such conflagration occurred, or else that God had nothing to do with it? Certainly not: but we are simply to conclude that neither the analogy of fatherhood, nor of any other one human relationship is sufficient to explain the divine providence. Much less able is it, then, to become the sole basis of theology.—*The Advance.*

Miscellany.

—Kolapoor Mission Report:

The year has been one of trial. Bishop Douglas did not regard our timely request quoted in our last report, and—just as we feared—a new Mission with forms of worship, church practices, and rates of pay to native Christians, so unlike our own, unavoidably attracted the attention of all our converts, led to endless inquiries on points of difference, and roused their selfish desires to gain the higher salaries ruling in the other Mission. Heretofore our converts had shown special gratitude to us as God's agents in bringing them to a knowledge of the truth, and those of them employed as Teachers and Helpers had most thankfully received their moderate allowances. But the spirit developed under these new influences has caused us extreme pain, and furnished abundant evidence of the wisdom of the action placed on record by all the leading Missionary Societies of the Protestant world against such intrusion by one Mission into another.

Same. Letter from Rev. R. G. Wilder to the Rev. Dr. Douglas, Bishop of Bombay:

"In reply to my last letter, in which I expressed my conviction that 'more good can be effected by missionaries of different societies working in separate fields rather than by establishing different missions in one small city like *Kolapoor*,' and ventured the hope that you would share in this conviction, and establish your proposed 'new Mission in some other and *unoccupied* locality amidst the wide desolations still existing' in India; you are pleased to allude to your published purpose to occupy *Kolapoor, Poona, Ahmednuggur, &c.*,—centres of the oldest and most successful Protestant Missions in Western India, outside of Bombay, and to add: 'If as a church we (S. P. G.) had done our duty to the heathen, these places would long ago have been occupied by us, and the fact that others have undertaken a work which we have neglected does not warrant our continued failure in the performance of a duty which above all belongs to us.'

"I am reluctant to think that your Lordship would imply that the divine commission (Mark xvi. 15) was enjoined on any one branch of the Christian Church 'above all' others, or that any one Society has any special prerogative in this blessed work of winning the world to Christ, except that which obtains only by pre-occupation. The voice of the Protestant *world* on this point is clear and unmistakable. And if any such claim to special original prerogative were conceded to your Society, has it not forfeited it in these occupied localities by the long neglect of which you speak? Granting it was the duty and privilege of your Society to have been first and foremost in efforts to oppose the legislative interdict of the East India Company to preaching the Gospel to the idolaters of India, and thus to have achieved the grand result which God accomplished by the instrumentality of Gordon Hall in the days of Sir Evan Napean (1813), Your Lordship admits that your Society neglected to do it. Can it do it now, more than a half century after it has become an accomplished fact? Conceding it was the duty of your Society to send Missionaries to preach the Gospel first *in advance of all others* in every town, city, and village of Maharashtra—or even of the Kolapoor kingdom, it failed to do so, as your Lordship admits. This pioneer work in Kolapoor has been done by another; *can* you or your Society do it *now?* Or can you atone for past neglect by intruding into old Missions, and causing disaffection among the converts already won to Christ?

"Again, if it was your duty to be first and foremost in occupying *Kolapoor, Poona,* and *Ahmednuggur,* what about the wide wastes around us still wholly unoccupied, where all will rejoice to see your Missionaries labouring with the largest and grandest results? Have you no duty in regard to these unoccupied places? And, if so, why not meet *it* while you can? Why wait till they too shall become occupied by other missions before you recognize your special duty and prerogative in regard to them?

"In the letter before me your Lordship affirms: 'I should much prefer establishing missions in unoccupied ground,' &c. Then kindly allow me to ask, why do you not do so? Is it possible your Lordship is not aware of these wide desolations around us still wholly unoccupied? Then kindly glance with me at a few of these unoccupied regions.

"Near Bombay is *Tanna,* the head-quarters of a Collectorate of more than half a million idolaters, see also *Mahim* and *Kulyan.*—Turning north you have the Military Station of *Dholia,* then *Broach,* the head-quarters of some 300,000; *Kaira,* of more than half a million; *Asseergurh, Mhow, Dhar, Indore, Neemuch, Oojain, Oodypoor, Jacobabad,* and all Sind, with only two or three occupied points.

"If you prefer the country south of Bombay, there is *Colaba,* with its five Talookas and 333,000 people *Bankote,* with a population of some 3,000; *Hurnee* 10,000; *Chiploon,* 10,000; *Dapooli,* 8,000, and a delightful health station for invalid Europeans; *Sungumneshwur,* with a population of some 6,000; *Rutnagherry,* with some 30,000, and head-quarters of nearly 1,000,000; *Malgood* 3,000, *Rajapoor,* 15,000 to 20,000; *Kharepatun,* 3,000; *Achre,* 5,000; *Malwan,* 12,000; *Vingorla,* 10,000; *Cunkowli,* 4,000; *Kulludghee*—head-quarters of a whole Collectorate; *all North Canara,* and the *Berars;* also hundreds of large towns like *Bejapoor,* population 20,000, and *Punderpoor,* 30,000, are scattered throughout British territory, never yet favoured with a resident missionary. If you prefer Native States like Kolapoor, than allow me to direct your attention to *Kyrpoor,* with a population of 100,000; *Kutch,* 409,552; *Palunpoor,* 321,645; *Mahi Kanta,* 311,046; *Baroda and all Gaekwar* with a population of nearly 2,000,000; *Cambay,* 175,000; *Dang Rajas* 70,000; *Peint,* 55,000.

"If you prefer the southern region, there is *Tasgaum,* with a population of some 8,000; *Kurrar* 20,000; *Koorundwar,* 10,000; *Sanglee,* capital of some 120,000; *Jath* 63,000; *Meeruj,* 100,000; *Jamkhundi,* 100,000; and *Sawunt Warree* 125,000.

"While eastward lies the vast territory of the *Nizam,* with its many millions of idolaters without a missionary, so far as I know; and northward the wide regions of Central India are wholly unoccupied, except at two or three isolated points. In this extensive region the single district of *Saugor* has a population of about half a million, the capital itself having more than 50,000.

"If one or two of the above places have perchance been occupied without my knowledge, I would gladly except them from this list. But in any such event your Lordship will still see there is abundant room for all the Missionaries of the S. P. G. increased many hundredfold, without intruding into *one* occupied locality.

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"Very many of these towns are *European Stations*—the point you deem so desirable; some of them, like *Saugor*, with extensive military establishments.

"With these numerous towns and cities and immense regions wholly unoccupied by any Missionary of the Gospel, with sincerest Christian esteem and affection allow me to ask, *can* it be wise to send your few men to these old, long-occupied mission centres to cause disaffection among existing converts? Have we not a nobler example in the grand old Apostle who resolved to build on no other man's foundation, and boldly pressed into 'the regions beyond?'

"May we not sooner hope for the evangelization of India—the one object dear to all our hearts—if we imitate Paul in this?

"Your Lordship will kindly bear in mind we ask no courtesy we do not most cheerfully accord,—and this we ask only that we may see our common work progress the more rapidly, and India the more speedily evangelized; and as you have voluntarily avowed your own preference for 'unoccupied ground,' may we not confidently hope you will at once withdraw your Agents from these Old Mission Stations so long pre-occupied by others and send them to some of the many important Stations in the wide desolations here brought to view?"

—Hagop Effendi, the civil head of the Protestants in Turkey, writing to the Secretary of the American Board for Foreign Missions, says:

"In summing up the results of missionary labours in this country, I was surprised to find the large amount of American element introduced. How much has been done for the evangelisation of this country is so well known that there is no need of repeating it. I am not going to tell you now of the religious influence which these American missionaries have been exerting upon the antiquated Churches in the East in favour of the introduction of Protestant principles; or of the tremendous blow they have been giving to Catholicism, which has almost entirely stopped its progress in the East; and that, too, by creating such a sentiment among the people, through the preaching of the Word, and the publication of evangelical works, that no doubt his Holiness was among the first to feel the power it possessed, when he found his dreams vanish and his splendid schemes fall to the ground before the light the people had been getting. You need not be told what the foolishness of the preaching of the cross has done in awakening the spiritual nature of religion in the East. All this is what every Christian would expect from a Christian mission.

"But what struck me the most was somewhat different objects. When I turn my eyes over the countries I have been travelling, and pass in review the companies and social circles I took occasion to enter, the conversations and disputes I have heard, the religious and social organisations I have seen, the business meetings and social gatherings attended, all having the American type upon them—when all these things, as if in a vision, pass before my eyes, I cannot help thinking, verily the missionary has been as true an American as Christian. The most zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done. The religious and social organisations, the various institutions introduced, are doing a great deal in introducing American civilization. From the wild mountains of Gaour Dagh, in Cilicia, you may go across to the no less wild mountains of Bhotan, on the borders of Persia; or you may take Antioch if you please, and go on any line to the black shores of the Euxine; you will certainly agree with me in declaring that the American missionary has served his country no less than his Master. Even in wild Kurdistan you will find some one who can reason with you quite in Yankee style, can make you a speech which you cannot but own to be substantially Yankee, with Yankee idioms and American examples to support his arguments; and if you want to satisfy your curiosity still more, you may pay your visit to the schools established by the missionaries, in the wild mountains of the Turkomans, in Kurdistan, the plains of Mesopotamia, Cappadocia, or Bithynia. Question the school boy as you would at home; you will find his answers quite familiar to you. You may question him on geography, and you will certainly find, to your surprise, that he knows more of the United States than perhaps of his own native country. Question him about social order, he will tell you all men are created equal. Indeed, what Dr. Hamlin is silently doing with his Robert College, and the American missionary with his Theological Seminary and school books, all European diplomatists united cannot overbalance. Having seen all this, you will certainly not be astonished if you see Yankee clocks, American chairs, tables, organs; American agricultural implements; Yankee cotton-gins, sawmills, sewing machines; American flowers in the very heart of Kurdistan; Yankee saddles, and a Yankee rider on the wild mountains of Asia Minor, perhaps singing, with his native companion, some familiar tune. Be not surprised if you be invited to a prayer meeting on these mountains, where you hear the congregation singing 'Old Hundred' as heartily as you have ever heard it at home. You will certainly own then, if you have not before, that the American people have a sacred interest in this country. Those social and religious organisations and noble institutions, which are most precious and dear to every true American patriot as well as Christian, and which have been introduced into these countries and among this people—they have a claim on his sympathy, his patronage, his prayers. As I told you on board the steamer, as these people owe a great deal to the American people, the Americans have no less responsibility to these people. If American education does not accompany American institutions, the people will not only bring disgrace upon those institutions, but will work their own ruin. Puritan faith requires stern Puritan moral instruction, liberal institutions and organisations, liberal education."—*Christian Work.*

TELEGRAPHIC NEWS.

Washington, April 4th: The foreign Committee of the Congress recommend a suspension of action in the Fishery Bills owing to the condition of the Washington Treaty.—The Republicans have carried the Rhodes Island elections.

London, 5th: The House of Commons have rejected a motion brought forward by Mr. Vernon Harcourt for reduction of the national expenditure.—Mr. Dodson has resigned the Chairmanship of Committees in the House of Commons.—The English Press comment on the absence of any programme in the speech made by Mr. Disraeli at Manchester.

6th: It is announced that His Royal Highness Prince Arthur will shortly go to India for two years.—The Parks Bill has passed Committee, Government announcing that they have no intention to prohibit public meetings.

Madrid, 6th: The Spanish Elections have resulted in a large majority in favour of Government.

London, 8th: Her Majesty the Queen has arrived at Portsmouth.—An earthquake has destroyed half Antioch, killing 1,500 persons.—H. M. S. Transport *Serapis* has arrived at Portsmouth.

9th: Government have retained six counsel to prosecute the claimant in the Tichborne case.—H. R. H. the Prince of Wales has left Rome.—The claimant in the Tichborne case has been indicted for forgery and perjury

Berlin, 9th: The German Parliament has been opened. The Speech from the Throne gives assurance that the policy pursued by the Emperor has retained and strengthened the confidence of the Foreign States, that the power of united Germany is a strong guarantee for the maintenance of peace in Europe.

Madrid, 9th: Several Carlist risings have taken place in Spain, but they have been attended by no important results.

London, 10th: In the House of Commons last night, Mr. Grant Duff, replying to Sir Charles Wingfield, said that the Duke of Argyll was about to draw the attention of the Indian Government to the subject of increased employment of natives in the Civil Service of India.

11th: The claimant in the Tichborne case appeared in the Criminal Court yesterday upon indictments of perjury and forgery. He pleaded not guilty, and the indictments were removed to the Queen's Bench for trial in June.—The Countess of Mayo has arrived in London.

PASSENGERS SAILED.

Per Str. *South Tyne, vid Canal, April 5th:*

For Liverpool.—Capt. and Mrs. M. M. Proctor, and 4 children; Capt. and Mrs. E. G. Blenkinsop, and 2 children; Mrs. J. J. Crawford, and 2 children; Mr. and Mrs. Caffrey; Mr. and Mrs. Hibbert, and two children; Rev. T. Rae; Miss McCalfum, and Miss Grant.

Per P. & O. Str. *Mirzapore, 8th:*

For Southampton.—Mrs. Shaw and child; Mr. and Mrs. Williams; Mrs. Cumberlege and child; Honourable and Mrs. J. B. Phear, and child; Dr. and Mrs. Kidd, and 2 children; Captain and Mrs. A. Seton, and 3 children; Dr. J. Rose, Inspector Genl. of Hospitals; Dr. and Mrs. Conder, and 2 children; Mr. and Mrs. Treak Kirby, and 3 children; Miss Rivett-Carnac; Mrs. Heeman, and child; Mr. Duigan; Major and Mrs. Walton, and 2 children; Capt. and Mrs. Pilzaugh; Mrs. Dempster; Lieut. and Mrs. W. F. Heath; Mr. Kemp; Mr. Hay; Mr. Cooper; Mrs. Macgregor, and 2 children; Mr. J. H. Mackae; Mr. Lucas; Mr. G. Richardson; Mr. Whitehead; Mr. J. H. Bedford; Mrs. Fisher, and child; Col. Phayre; Mr. and Mrs. Beale, and 3 children; and Mr. and Mrs. Wood, and 4 children.

For Brindisi.—Mr. S. E. Coxhead, B.C.S.; Mr. and Mrs. Hudson, and child; Honourable and Mrs. Cockerell; Dr. Rinners Mantell, Mrs. Mantell, and child; Mr. J. W. Chisholm; Mr. Fergason; Dr. and Mrs. Whitta, and child; Major F. G. Stewart; Lieut-Col. F. Alexander; Major H. L. Prendergast, R.E.; Mrs. Mull, Master Percy, and Miss Mull; Lieut.-Col. J. F. Tennant; Mr. H. Conner; Mr. A. Campbell; Baron de Hochepied Larpent, and 3 children; Mrs. Cooper; Mr. Nill; Lieut. W. T. Stuart; Mr. and Mrs. Percival, and Colonel R. C. Lawrence.

For Suez.—Mr. W. M. Bell; Mr. Hind; Mr. James Mellor; Mr. J. R. Blakiston; Mr. J. H. Jones; Lieut.-Col. and Mrs. Chesbyre; Mr. and Mrs. J. H. Watson; Dr. Collum; Mr. R. Anderson; Captain J. Forbes; and Mr. W. Macaulay.

PASSENGERS ARRIVED.

Per Str. *Palermo, 8th:*

From London.—Mr. J. A. Dunbar; Mr. R. Adams; Mrs. (Col.) Tyther; (3) Misses Tyther; Master Tyther; Mr. Warner; Miss Needham; Miss Thorpe; Miss Harris; Miss Peterson; and Mdlle. Pousay.

Per P. & O. Str. *Hindostan, 10th:*

From Southampton.—Mr. A. F. Turner; Capt. G. W. Willock; Mr. A. Chaplin; Mr. R. B. Davidson; Lieut. and Mrs. Boyle; Sub-Lieut. Beresford; Capt. Gardyne; Lieut. Jackson; Major-Genl. Montgomery; Mr. E. J. Spiers; Mr. E. Price; Mr. W. H. Steele; Mr. E. Buckland; Conductor Barton and wife; Mr. Teasdale; Mr. James Lanham.

From Brindisi.—Capt. Watts; Mr. J. Anderson; Mr. Marcell; Mr. Leggett; Capt. Sweetenham; Col. Baker; Mr. Ashburner; Thirty-seven Natives (deck).

DOMESTIC OCCURRENCES.

BIRTH.

ROGERS—April 11th, at 4, Marine-Lines, Esplanade, the wife of A. M. Rogers, Esq., Presidency Surgeon, of a son.

MARRIAGE.

LUCAS—SLY—April 2nd, at the American Presbyterian Church, Mynpoorie, by the Rev. J. M. Alexander, A.M., the Rev. J. J. Lucas, A.M., of the American Presbyterian Mission, to Miss M. Eva Sly, of the same Mission.

DEATHS.

TURNBULL—April 1st, at Singurh, near Poona, Thomas, son of P. S. Turnbull, M.D., Acting Superintendent General of Vaccination, aged 6 months.

COELHO—April 4th, at Poona, Clarissa Whellelmina, the beloved wife of Henry E. Coelho, aged 23 years.

STENHOUSE—April 8th, at Belsize Park, London, Thomas Stenhouse, Esq., late of Bombay.

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